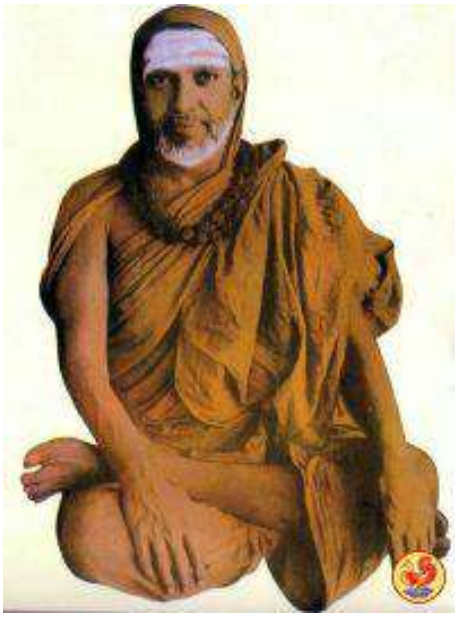
Dr. M. Thirumaleshwar

Sri Sadasiva Brahmendra - Saint, Carnatic Music Composer and Advaita Philosopher



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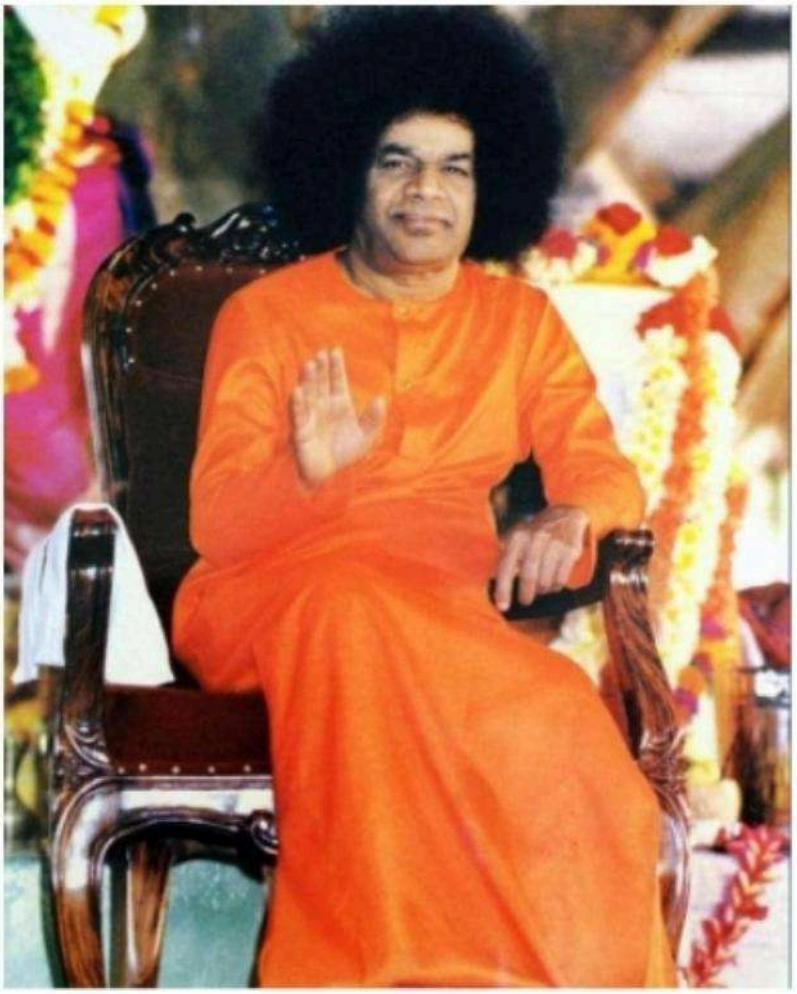
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

CONTENTS

Entries on this page are hyperlinks. So, one can quickly navigate to any desired place.

DEDICATION **2**
CONTENTS **3**
PREFACE **4**
Ref: Wikipedia **5**
Sadasiva Brahmendra 5
Life 5
Temple service 6
Books 8
Songs 8
Movie 9
In popular culture 9
Printed source 9
Ref: krishnaseshadri.wordpress.com **9**
The Life and Mukti of Sadasiva Brahmendra 10
Ranjani and Gayatri: Manasa sanchare…see link to song: 13
Samarpanam by MS Subbulakshmi - see the link: 15
Song: Brahmaivaham kila: sse the link: 19
Appendix 1:The Atma vidyA vilAsa of Sri sadASiva brahmendra 20
Ref: sannidhi.net **26**
Sri Sadasiva Brahmendra Jeevasamadhi, Nerur, Tamil Nadu 26
How to get there 26
Map 26
Ref: krishnamurthys.com **27**
Sadasiva Brahmendra 27
Here are the stories: 29
His songs : 30
Ref: karur.nic.in **31**
Arulmigu Sadasiva Brahmendral Adhistanam, Nerur 31
How to reach 31
Photos 31
Ref: tripadvisor.in **32**
Sadasiva Brahmendra Jeevasamadhi, Karur: Comments by visitors 32
Photos 35
Ref: hinduscriptures.com **48**
Famous quotes of Sri Sadasiva Brahmendra 48
INTRODUCTION 48
FAMOUS QUOTES OF SRI SADASIVA BRAHMENDRA 48
Ref: advaita-vision.org **49**
Sada Shiva Brahmendra Swami, a jIvanmukta 49
Some verses from Atma vidyA vilasam: 51
YouTube Videos **52**

PREFACE

Sri Sadasiva Brahmendra Jeevasamadhi, Nerur, Tamil Nadu

This free ebook gives briefly the info about Sri Sadasiva Brahmendra - Saint, Carnatic Music Composer and Advaita Philosopher.

Sadasiva Brahmendra ‘s biography, his Guru, sadhana, siddhi and realisation, wandering as an Avadhuta, many of his miracles, teachings, books and Advaitic compositions etc are given.
Also details about his Sajeeva samadhi near Karur are given.

Links to YouTube videos give videos related to: Sadasiva Brahmendra charitra, and several of his compositions by reputed singers.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn heavily from many references, YouTube etc as shown in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
July 20, 2024
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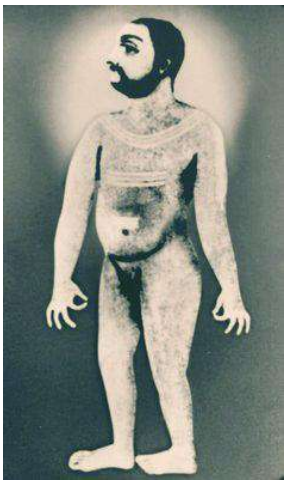
Ref: Wikipedia

Sadasiva Brahmendra



Sadasiva Brahmendra (15th/16th Century) was a saint, composer of Carnatic music and Advaita philosopher and Sishya of the Great Saint Shri Paramasivendra Sarasvati (57th Shankaracharya of Moolamnaya Sarvajna Shri Kanchi Kamakoti Peetham), who lived near Thiruvenkadu, Tamil Nadu, during the 15th/16th century. Even Today, many saints from big and small mathas come and prostrate at his adhisthanam to pay their respects to him and his guru parampara. Unfortunately only a few of his compositions have survived, but they are recognized as great compositions of Carnatic music.

Life

Sadasiva was born in the 15th Century into a Telugu Brahmin couple Moksha Somasundara Avadhaani and Parvati His initial name was Sivaramakrishna.

Sadasiva lived in Kumbakonam, in Tamil Nadu in the 15th to 16th century. He went to learn vedas and other various subjects in Sanskrit in Thiruvisanallur. His contemporaries such as Sridhara Venkatesa Ayyaval and Sri Bhagavan Nama Bodendral lived in the nearby areas at that time

Shiva ramakrishna left his home in search of Truth. He became the sishya of Sri Paramasivendra Saraswati . He started aathma vichara and received mahavaakya upadesas from his guru. After taking sanyasa, he is said to have wandered around, naked or semi-naked, and often in a trance-like state. He was reclusive and often meditated, and was described as being in a "supremely intoxicated state" He is said to have performed many miracles whilst alive, some of the most prominent are provided below. His jiva samadhi site is briefly mentioned in 'Autobiography of a Yogi', Chapter 41 by Paramahamsa Yogananda

On the river banks of Cauvery in Mahadhanapuram, he was asked by some children to be taken to Madurai, more than 100 miles away, for an annual festival. The saint asked them to close their eyes, and a few seconds later they reopened their eyes and found they were in Madurai He also wrote the *Atma Vidya Vilasa*, an advaitic work.

There is an epilogue to this story. The next day, another youth, incredulous at hearing this story, asked Sadasiva to take him also to this festival. It is said that the youth immediately found himself in the distant city. When it was time to return, Sadasiva was nowhere to be found. The youth had to make his way back on foot

Whilst relaxing near a heap of grains, he began meditating. The farmer who owned the land mistook Sadasiva for a thief, and confronted him. The farmer raised his stick to hit the saint,

but became a statue. He remained in this state until the morning, when Sadasiva finished meditating and smiled at the farmer. The farmer was restored to his normal state, and asked the saint for forgiveness

At another time, while meditating on the banks of the Cauvery river, he was carried away by a sudden flood. Weeks later, when some villagers were digging near a mound of earth, their shovels struck his body. He woke up and walked away.

Temple service

He is said to have met the Raja Thondaiman of Pudukottai and initiated him into the Dakshinamurthy Mantra. He is said to have written the mantra on sand. This sand was picked up by the king and it is in the worship of the royal family till now in the Dakshinamoorthy temple inside the Pudukottai palace in Pudukottai

He was responsible for installing the deity Punnainallur Mariamman near Thanjavur and guided the installation at Devadanapatti Kamakshi temple. He was also involved in the thanthonimalai Kalyana Venkatesa Perumal temple at Karur He also installed the Hanuman Murthi in the Prasanna Venkateswara temple at Nalu Kal Mandapam in Thanjavur He instructed king of Tanjore to start the Saraswathi Mahal Library which runs till date.

He also installed Lord Ganesh and a powerful Ganesh Yantra at the Thirunageshwaram Rahu Sthalam temple at Kumbakonam. An inscription in the temple bears testimony to this fact. The shrine can still be seen at the entrance to the temple.

There is a shrine for him in the Nandrudayan Vinayaka Temple, Trichy.

He has five samadhis :

- Nerur (Tamil Nadu)
- Manamadurai
- Omkareshwar
- Kashi
- Karachi - Details about this Samadhi are not much known. But it was active and there were visitors from India before Partition. It was supposed to be located close to the Indus rive

Every year in Nerur and Manamadurai, music festivals are conducted in his honour. In Manamadurai his samadhi is located at the Somanathar temple.

Sri Sri Sacchidananda Shivabhinava Nrusimha Bharati, (fondly referred to as "Abhinava Shankara"), the 33rd Jagadguru of the Dakshinamnaya Sringeri Sri Sharada Peetham had visited Nerur and composed two slokas in praise of Sri Sadasiva Bramhendra - Sadasivendra Stava and Sadasivendra Pancharatn.

Sri Vasudevanand Saraswati ,known as Tembe swami, a great saint of Maharashtra visited Nerur in the year 1907 and composed a hymn on Sadasiva Brahmendra. This incident is mentioned in his biography.

Sarasvati Mahal Library in Thanjavur, one of the oldest libraries in Asia was visited by Brahmendra

Prasanna Venkateswara temple

Idol of Sadasiva Brahmendra

Books

He is the author of several works. The following works have been printed/published.

1. Brahmasūtra-vṛtti or brahma-tattva-prakāśikā - A commentary on Brahma Sutras
2. Yoga-sudhākara which is a commentary on the Yoga Sūtras of Patañjali.
3. Siddhānta-kalpa-valli
4. Advaita-rasa-mañjari

Kaivalya Amrita Bindu based on teachings of upanishads

1. ātmānusandhānam
2. ātma vidyā vilāsa
3. Shiva mānasa pūjā
4. Dakshinamurtty Dhyanam
5. Swapnoditam
6. Navamanimala
7. Navavarnaratnamala
8. Swanubhuti prakashika
9. Mano niyamana
10. Paramahamsa charya
11. Shiva yoga Dipika
12. Suta Samhita Sangraha
13. Manisha Panchaka Vyakhyana (Tatparya Dipika)

The following works are ascribed to Sri Brahmendral but no printed version is available.

1. Bhagavata sara
2. Saparya paryaya stavah
3. Atmanatma viveka prakashika
4. Gita ratnamala - A Commentary on Bhagavad Gita

Songs

He also wrote several Carnatic compositions to spread the advaita philosophy among common people. These songs are renowned for depth in content as well as brevity of expression. His compositions are quite popular and can be heard frequently in Carnatic music concerts though they are not always rendered in the same raga since the same song has sometimes been set to music by various artists. Some of these are

1. Ananda Purna Bodhoham Sachchidananda - Shankarabharanam
2. Ananda Purna Bodhoham Satatam - Madhyamavati
3. Bhajare Gopalam - Hindolam
4. Bhajare Raghuviram - Kalyani
5. Bhajare Yadunatham - Peelu
6. Brahmaivaham - Nadanamakriya
7. Bruhi Mukundethi - Gowla, Navaroju, Kurinji, Senchurutti
8. Chetah Sreeramam - Dwijavanthi / Surati[17]
9. Chinta Nasti Kila - Navroj
10. Gayathi Vanamali - Gavathi, Yamuna Kalyani
11. Khelathi Brahmande - Sindhubhairavi

12. Khelathi Mama Hrudaye - Atana
13. Kridathi Vanamali - Sindhubhairavi
14. Krishna Paahi - Madhyamavati
15. Manasa Sanchara Re -Sama
16. Nahi Re Nahi Re - Gavathi
17. Pibare Rama Rasam - Ahir Bhairav or Yamunakalyani[18]
18. Poorna Bodhoham - Kalyani
19. Prativaram Varam - Todi
20. Sarvam Bramha Mayam - Mishra Sivaranjani
21. Smaravaram - Jog or Sindhubhairavi[19]
22. Sthiratha Nahi Nahire - Amruthavarshini
23. Tatvat Jeevitham - Keeravani
24. Tunga Tarange Gange - Hamsadhwani

Movie

Character of Sadasiva Bramhendra is portrayed in the Tamil movie Mahashakti Mariamman.

In popular culture

Sivan Sar, a great saint and younger brother of Kanchi Mahaperiyava Shri Chandrashekarendra Saraswati (68th Sankaracharya of Kanchi Kamakoti Peetham) has written a detailed life history of Sri Brahmendral and venerated in his magnum opus book "Yenipadigalil Manithargal"

Tamil writer Balakumaran has written a novel Thozhan based on the life of Sri Sadasiva Brahmendra.

Printed source

Sadasiva Brahman, the Silent Sage, Cuttānanta Pāratiyār, 1967.

Samadhi of Sadasiva Brahmendra

Ref: krishnaseshadri.wordpress.com

The Life and Mukti of Sadasiva Brahmendra

April 29, 2020

Around 1650 CE in madurai there was a telugu brAhmaNa from the srivatsa gotra named somanAtha avadAni. He was called mokSa inti (1) somanAtha avadAni. He married late to a pious woman named pArvati devi. To beget progeny they went on a pilgrimage to rAmeSwaram where the couple had a dream in which Shiva appeared and blessed them with an exceptional son.

In due time (around 1673 AD) a male child was born to the couple and he was named SivarAmakriSNa. He had his upanayana and marriage as was customary in those days and continued his education. Around 1693, the maratha king of Tanjore Shahaji (1684 – 1712 CE) invited learned brAhmaNas by gifts of land and made them settle in tiruvisainallUr – shahajirAjapuram. One such person who settled there was the scholar rAmabhadra dIkSitar (2)

SivarAmakrishNa proceeded to tiruvisainallUr to study under rAmabhadra dIkSitar. His three contemporaries in the gurukula were Sridhara VenkateSa iyer (3), Gopalakrishna Sastrigal (4) and sri bhodendra (5). Word that his wife had attained puberty reached SivarAmakriSNa and he went home as per his mother's wishes. On the day of his arrival, feeling hungry he approached his mother who informed him that food will be delayed since she was preparing a feast for all the relatives gathered there. SivarAmakriSNa was apparently infuriated at this slight. It set into motion a contemplative thread that made him decide to take up sanyAsa and left home without informing anyone.

He wandered for a few days in search of a guru who would guide him to sanyAsa. Failing to find a guru, he sought the help of rAmabhadra dIkSitar who initially tried to dissuade him and then in all probability tested his resolve. Convinced finally, that this was not a frivolous or capricious determination, he lead him to Sri paramaSivendra Saraswati who initiated him into sanyAsa with a sanyAsa ASrama name of sadASivendra saraswati

By all accounts SivarAmakriSNa was an exceptional and at times an impertinent student much to the chagrin of his colleagues. His objective it would appear was to defeat his fellow disciples in debates (6). He would interrupt classes with an unending barrage of questions. His guru, apparently in retaliation to his frequent questioning and display of arrogance asked

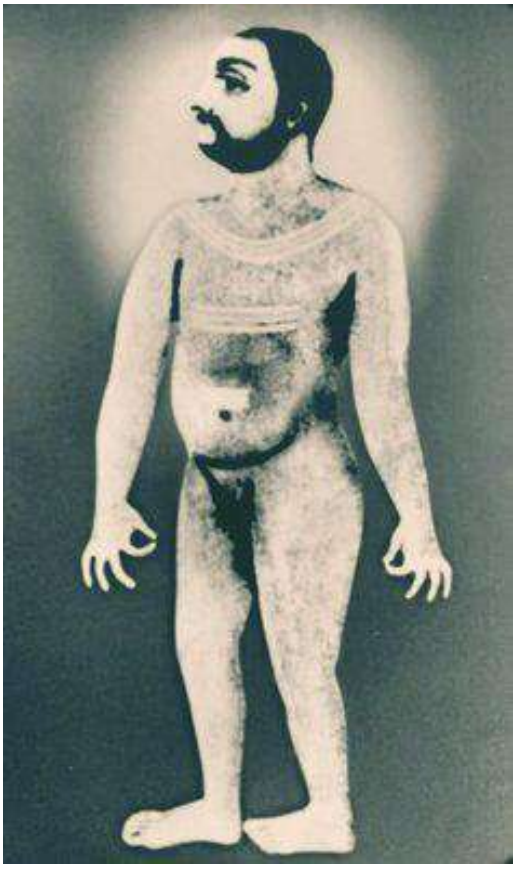
him one day “When will you ever learn to control your tongue? (7).” sadASiva prostrated his guru and left his presence.

He did not show up for a few days. Concerned, the guru asked the other disciples the whereabouts of sadASiva. The disciples narrated: “Don’t you know that he has gone mad? He wanders naked, aimlessly eating anywhere and anything available. He plays with little children. He appears to have consumed an intoxicant – his eyes are fixed somewhere.”

Recognising that this “madness” is actually a mark of emancipation – the guru is said to have lamented. His lament has been immortalised by Sri sacchidananda SivAbinava nruSimha bhArati (8) in his sadASiva pancharatna (verse 5)

उन्मत्तवत् सञ्चरतीह शिष्य: तवेति लोकस्य वचांसि शृण्वन्। (5)
खिद्यन्नुवाचास्यगुरु: पुराहो उन्मत्तता मे हि तादृशेति।।
unmattavat sancaratIha SiShya: taveti lokasya vaCAmsi SruNvan
KidyannuvACasyaguru: purAho unmattatA me hi tAdruSeti

On hearing from the people of the world say “your disciple is wandering like a madman” With pain the guru replied : "Unfortunately I have not achieved that madness yet.



Several incidents in the ascetic life of Sri SadASiva Brahmendra have captured popular imagination.

The earliest one seems to be after taking up sanyAsa but before he became an avadUta. During SivarAtri, Sri Brahmendra was offering flowers to Siva probably to the chant of rudra triSAti. At some point of time he became absorbed in himself and stopped offering flowers. However flowers started showering one by one on their own accord on the linga as if in response to and in rhythm with the internal chant of the sanyasi.

Later, Sri Brahmendra was in deep meditation in the banks of the kAveri at kodumudi. The river was in spate and engulfed him along with the banks even as others in the area escaped to safety. Some months later a few workmen were collecting sand in the area that the sage had sat in meditation. The spade hit an object and the workmen saw blood staining the sand. The cleared the sand around to discover Sri Brahmendra – who quietly got up from his trance and walked away.

Other events include his helping the tanjore king Shahaji to locate the punnaivana mariamman (now tanjavur mariamman) the consecration of the kalyana venkataramana temple in tantonri malai. In the saraswati mahal library in tanjAvur, there is a palm leaf script – a letter written by Mallari Pandit from deepamba puri chronicling the prediction of the birth of a son for king sarabhoji. It also notes that he had received the palm leaf script of the Atmavidya vilAsa from the saint. There are some indications that the saraswathi mahal library was built based on instructions from the saint.

Sri vijaya raghunata tondaiman was the ruler of pudukottai (1730 – 1769) was called sivajnAna dorai for his piety. It is unclear about the sources of his troubles but the king was wandering in the forests near tiruvarangulam when he met Sri Brahmendra. It is said that sri Brahmendra wrote the dakSiNamurty mantra in the sand and initiated him. The kingdom was relieved of its sufferings. The sand upon which the mantra was written is placed in a casket and preserved in the DakSinamurthy temple in pudukottai and still worshipped by the

descendents of the king. A statue of sri brahmendra is seen in the bRhadAmbAl temple in pudukottai near the dakSinAmurty sannidhi

Some kritis of Sri Brahmendra are embedded..

The casket containing the sand in which Sri Brahmendra wrote the DakSinAmurty mantra

Ranjani and Gayatri: Manasa sanchare…see link to song:

https://youtu.be/eZbSAN5SQV8?si=-o9BYVfFnr6RgZU0

Sri Brahmendra would wander at will – and would lapse into a self absorbed state instantly anywhere. This happened once near a paddy field in the night. Guards who mistook him for a thief charged with sticks. As they neared the saint they froze. The owner of the field discovered both Sri Brahmendral and the guards in a frozen state. Realising that the naked man was no ordinary person fell at his feet and begged forgiveness. Awakening from his trance, the saint moved and as he moved, the guards regained use of their limbs. As they prostrated to him the sage blessed the and moved on.

Sometime around 1732 there was troop movement between the states of pudukottai and ramanathapuram. The forest which Sri Brahmendra was frequenting suddenly became a hub of activity. Kitchen workers who had gone into the woods to gather firewood saw the naked mad man like Sri Brahmendra. Forcing some rags on his body they placed a bundle of logs on his head and dragged him with them. Sri Brahmendra meekly followed them. At the camp, like everyone else – he dropped the bundle of logs on the ground. Only, his bundle ignited and was reduced to ashes. Hearing the commotion the head of the camp came rushing and realising the insolence of his men begged forgiveness of the saint. Sri Brahmendra as usual smiled blessed and walked away as if it were nothing.

While adults had differing reactions to the avadUtha, children appeared to be naturally drawn to him. He would at many times be seen playing with children. Some children in karur became close to Sri Brahmendra – he reciprocated their affection by giving them whatever offerings some bakthas gave him.

The Brahmotsavam for Meenakshi and Sundareswarar was being celebrated in madurai . Having learnt of this from their elders the children told Sri Brahmendra how nice it would be for them to be at the tiruvizha (1) and enjoy the sights and the sweet shops. The saint signed to them to jump onto his back and close their eyes. When they opened lo and behold they were in the grand fair and celebrations in madurai. The children enjoyed themselves thoroughly in the fair and returned safely home taking the prasadam sweets and goodies from the Brahmotsavam and fair. The elders on learning the happenings celebrated the good fortune of their children, which their own inhibitions as adults denied them of.

One day a mute brAhmaNa fell at the feet of Sri Brahmendra. Being mute he was denied samskAras other than an upanayanam. The young brahmaNa expressed a desire to visit Srirangam. Asking him to close his eyes Sri Brahmendra transported him to the sanctum of Sri Ranganatha. As the young man lost himself in the glorious form of the lord, the sage disappeared. The brAhmaNa searched for him everywhere and traced his way back to Nerur and then resumed his duties to his guru – never asking again to leave his side. Pleased with his service Sri Brahmendra one day placed his hands on the mute brAhmaNa. It is said that he gained the power to speak and in due course became a renowned scholar. He came to be known as AkASa purANa Sastrigal because of his dexterity in narrating the purANas. His descendants until recently lived in Nerur.

This event is highlighted by Sri SachidAnanda SivAbhinava Nrusimha Bharathi in his Sri sadAsivendra stava.

हृद्याय लोकविततेः पद्यावलिदाय जन्ममूकेभ्यः ।
प्रणतेभ्यः पदयुगले प्रणतिं कुर्मः सदाशिवेन्द्राय ॥ 22

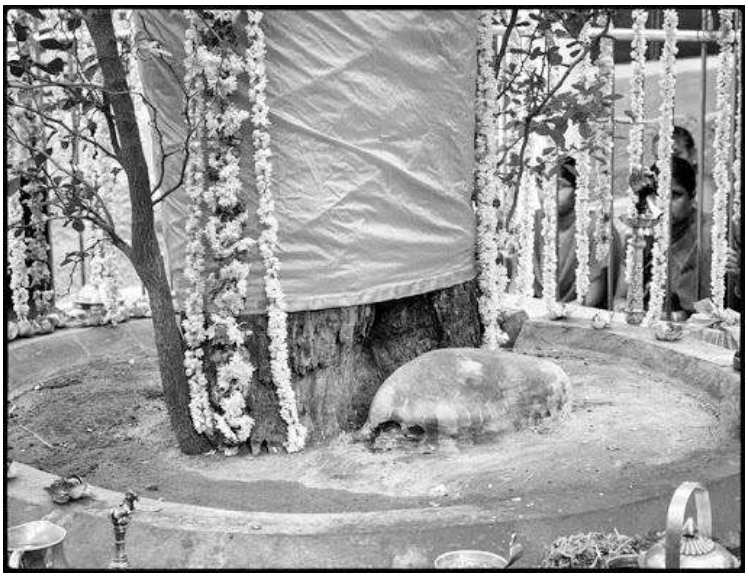
hrudyAya lokavitate padyavalidAya janmamUkebhya:
praNatebya: padyugale praNatiM kurma sadASivendrAya. 22

as having granted the gift of poetry to a congenital mute

and again
मूकोऽपि यत्कृपा चेल्लोकोत्तरकीर्तिराशु जायेत ।
अद्भुतचरितायास्मै प्रणतिं कुर्मः सदाशिवेन्द्राय ॥ २६

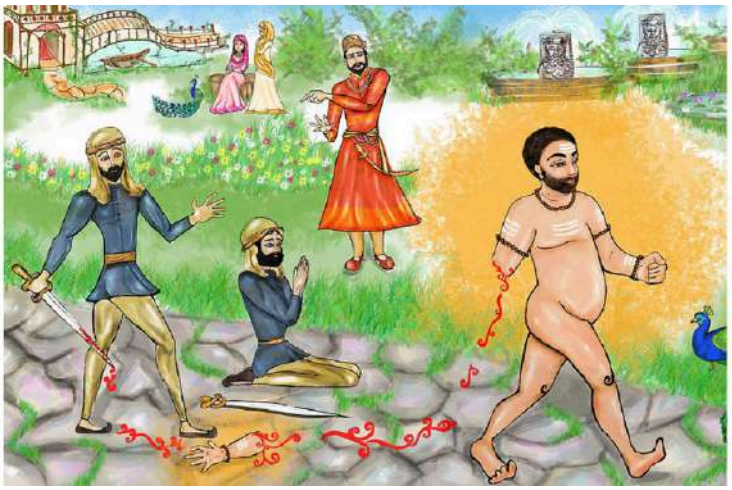
mUko(a)pi yatkrupA chellokkottarakIrtiSu jAyet.
advhutacaritAyAsmai praNatiM kurma: sadASivendrAya. 26

Your compassion to a mute that made him achieve fame quickly
To this exemplary character of your I bow O sadAShivendra



Samarpanam by MS Subbulakshmi - see the link:

Bruhi Mukundethi: https://youtu.be/go33pIX_QVM?si=U0MJPxEi6aWu1uDc



During the times of Sri Brahmendra Tiruchirapalli was under muslim rule. A muslim ruler or high ranking officer (accounts vary) was camping in the woods with his retinue and janAnA (1). One night the women in the camp raised the alarm that an unkempt naked man was walking toward their tents. It was Sri Brahmendra absorbed in the paramAtma unaware of his circumstance. Seeing the temerity of the man the ruler enraged and in a fit of anger sliced off the forearm of the sage with a sword. Sri Brahmendra neither opened his mouth nor displayed any sign of awareness of the severance of a part of his body. He turned and walked off.

The muslim officer (or ruler) realised that he had committed a grave error and this was no ordinary man. He ran after the sage finally caught up with him prostrated and begged forgiveness. At this Sri Brahmendra came out of his trance and signed – what the commotion was (still unaware of the loss of limb). The muslim officer narrated what had happened and begged forgiveness. Seeing the distress in the officer's face, Sri Brahmendra apparently stroked the severed area – a new limb grew in its place. The ruler was overjoyed and he sought the blessings of the avadUtha. It is said that Sri Brahmendra wrote "Do not do what you want – then you may do what you like" in the sand. Then blessing the ruler walked away into the forest.

Sri saccidAnanda SivAbinava nrusimha bharati refers to this incident in the sadaSivendra stava

योऽनुत्पन्नविकारो बाहौ म्लेच्छेन छिन्नपतितेऽपि ।
अविदितममतायास्मै प्रणतिं कुर्मः सदाशिवेन्द्राय ॥ १८ ॥

yo(a)nutpannavikAro bAhOu mlecchena chinnapatite(a)pi
aviditamamtAyAsmai praNatim kurma: sadASivendrAya (18)

He who regenerated the hand severed by the mlecca (1) and who has no concept of me or mine I bow to that sadaSivendra

Several reports of the miracles of Sri Brahmendra's prowess are seen in the writings of western authors who encountered the sage in India. An officer of east india company wrote about how seeing the sage walking naked near the kutralanathar temple he had taken aim to shoot him down only to see a roaring tiger in the place of the saint. This inspired the officer to learn vedanta. An italian reports sighting Sri Brahmendra at multiple places in his path

while he himself was riding a horse. At one point he bewildered by the speed and appearance of the saint at different places at will the italian alighted and bowed before sri brahmendra who gazed at him benevolently walked and disappeared into thin air. The same man reports seeing a vision of Ssri Brahmendra later in italy.

There were several muslim devotees of Sri Brahmendra especially in tanjore who revered him as an incarnation of the prophet himself (4) – he was called nirvAna SamiyAr (5). Two of these devotees practiced austerities and attained a high level of spirituality. They were called irrattai mastAn (5) samadhis were built after their death in Tanjore (the irrattai mastAn dargah).

His miracles, too numerous to chronicle, continued even after he gave up his mortal coils. He indeed saw the brahmam everywhere (see video below)

Around 1750 CE (some believe its 1753) Sri Brahmendra returned to nerur on the banks of the kAveri. He informed the brAhmanNas about his intention and asked them through signs to arrange the place for the samAdi. The rAja of pudukkotai and tanjore were also summoned.

He indicated that following his entry into the samAdi on the ninth day a bilva sapling would sprout – indicating his Sanidyam (2). On the twelfth day a brahmaCari would bring a bAna lingam (3) from kASi. This should be consecrated 12 feet away to the east of the samAdi.

The appointed day was on the jyESTa sudda daSami of the mituna month (June – July) (4). Many had gathered. There were different people from all walks of life. Sri brahmendra rose from his meditation and walked toward the samAdi. At the mouth of the pit he glanced at the assemblage for a moment, smiled and walked down the samAdhi. He sat in the pItam (5) and signaled those above to commence the rituals. As ordained salt, camphor, turmeric,

flowers etc were poured into the pit to the accompaniment of vedic mantras. The pit was covered.

As foretold on the 9th day a bilva tree sprouted. It grew with three trunks and has survived over 250 years (6). On the twelfth a brahmacAri indeed brought a bANa lingam from kASi. A temple was built by the rAja of pudukottai – sri vijaya raghunAta tondaimAn as per the agAmaic Sastras. The lingam was consecrated as kAsi viSwanatha and a sannidhi (7) for goddess visAlakSi was also built. The king donated two villages in Thirumayyam taluka as a mAnyam(8) to the temple for its upkeep.

At the same time as Sri Brahmendra entered his jIva samAdhi he is said to have entered samAdi at two other places (9). It is said this was done to provide a final darSana to two devotees – a temple priest at mAnAmadurai and another devotee in karAchi.

This event is confirmed by Sri SaccidAnanda SivAbinava nruSimha bhArati in the sadaSivendra stava

त्रिविधस्यापि त्यागं वपुषः कर्तुं स्थलत्रये य इव ।
अकरोत्समाधिमस्मै प्रणतिं कुर्मः सदाशिवेन्द्राय ॥ २९

trividhasyApi tyAgaM vapuSha: kartuM stalatraye ya iva
akarotsamAdhimasmaI praNatim kurma: sadASivendrAya (29)

by three (12) (ordained) ways you (wonderfully) renounced your body (13) in three different places. To the samAdhi of yours I bow O sadASivendra

In mAnAmadurai the adiSTanam is situated behind the sanctum of Siva in the Anandavalli samedha someSwara temple. The adiStAnam has the image of a triSulam (10) and vruSabha (11) flanked by two idols one of gAyatri devi and the other of sri brahmendra (on the left) in a standing posture. The Aradhana is celebrated for 3 days in mAnAmadurai in recent years.

There are reports of the karAchi samAdhi with pilgrims having visited this place before partition.

Next: the conversation of sri sadAsiva brahmendra with the sringeri jagadguru years after his jIva mukti

PS: Embedded is the beautiful brahmaivAham kila. Appendix 1 contains the devanAgri text of AtmavidyAvilAsam

Song: Brahmaivaham kila: sse the link:

https://youtu.be/g0DuQo0ZJ3Q?si=l2JLheMJElC26x8n

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Appendix 1:The Atma vidyA vilAsa of Sri sadASiva brahmendra

(courtesy Sanskrit documents.org)

आत्मविद्याविलासः

श्रीसदाशिवेन्द्रसरस्वतीविरचितः

अथ आत्मविद्याविलासः ।

चिन्मुद्रितकरकमलं चिन्तितभक्तेष्टदं विमलम् ।
गुरुवरमाद्यं कञ्चन निरवधिकानन्दनिर्भरं वन्दे ॥

वटतरुनिकटनिवासं पटुतरविज्ञानमुद्रितकराब्जम् ।
कञ्चन देशिकमाद्यं कैवल्यानन्दकन्दलं वन्दे ॥ १॥
निरवधिसंसृतिनीरधिनिपतितजनतारणस्फुरन्नौकाम् ।
परमतभेदनघुटिकां परमशिवेन्द्रार्यपादुकां नौमि ॥ २॥

देशिकपरमशिवेन्द्रादेशवशोद्बुद्धदिव्यमहिमाऽहम् ।
स्वात्मनि विश्रान्तिकृते सरसं प्रस्तौमि किञ्चिदिदम् ॥ ३॥

निरुपमनित्यनिरीहो निष्कलनिर्मायनिर्गुणाकारः ।
विगलितसर्वविकल्पः शुद्धो बुद्धश्चकास्ति परमात्मा ॥ ४॥

स्वाविद्यैकनिबद्धः कुर्वन्कर्माणि मुह्यमानः सन् ।
दैवाद्विधूतबन्धः स्वात्मज्ञानान्मुनिर्जयति ॥ ५॥

मायावशेन सुप्तो मध्ये पश्यन्सहस्रशः स्वप्नान् ।
देशिकवचःप्रबुद्धो दीव्यत्यानन्दवारिधौ कोऽपि ॥ ६॥

प्राकृतभावमपास्य स्वीकृतनिजरूपसच्चिदानन्दः ।
गुरुवरकरुणापाङ्गाद्गौरवमासाद्य माद्यति प्राज्ञः ॥ ७॥

श्रीगुरुकृपया सच्चित्सुखनिजरूपे निमग्नधीर्मौनी ।
विहरति कश्चन विबुधः शान्ताहन्तो नितान्तमुदितान्तः ॥ ८॥

गुरुवरकरुणालहरीव्यतिकरभरशीतलस्वान्तः ।
रमते यतिवर एको निरुपमसुखसीमनि स्वैरम् ॥ ९॥

श्रीदेशिकवरकरुणारविकरसमपोहितान्तरध्वान्तः ।
विहरन्मस्करिवर्यो निरवधिकानन्दनीरधावास्ते ॥ १०॥

जनिविपरीतक्रमतो बुद्ध्या प्रविलाप्य पञ्चभूतानि ।
परिशिष्टमात्मतत्त्वं पश्यन्नास्ते मुनिः शान्तः ॥ ११॥

जगदखिलमिदमसारं मायिकमेवेति मनसि मन्वानः ।
पर्यटति पाटिताशः प्रगलितमदमानमत्सरः कोऽपि ॥ १२॥

नात्मनि किञ्चिन्माया तत्कार्यं वाऽस्ति वस्तुतो विमले ।
इति निश्चयवानन्तः हृष्यत्यानन्दनिर्भरो योगी ॥ १३॥

त्वमहमभिमानहीनो मोदितनानाजनाचारः ।
विहरति बालवदेको विमलसुखाम्भोनिधौ मग्नः ॥ १४॥

अवधूतकर्मजालो जडबधिरान्धोपमः कोऽपि ।
आत्मारामो यतिराडटवीकोणेष्वटन्नास्ते ॥ १५॥

शान्त्या दृढोपगूढः शान्तसमस्तान्यवेदनोदारः ।
रमते रसज्ञ एको रम्ये स्वानन्दपर्यङ्के ॥ १६॥
उन्मूलितविषयारिः स्वीकृतवैराग्यसर्वस्वः ।
स्वात्मानन्दमहिम्नि स्वाराज्येऽस्मिन् विराजते यतिराट् ॥ १७॥

सवितर्यपि शीतरुचौ चन्द्रे तीक्ष्णेऽप्यधो वहत्यग्नौ ।
मायिकमिदमिति जानन्जीवन्मुक्तो न विस्मयी भवति ॥ १८॥

अज्ञानवैरिविजयी प्रज्ञामातङ्गमस्तकारूढः ।
विहरति संयमिराजः समरससुखधाम्नि सर्वतो रम्ये ॥ १९॥

शान्ताहंकृतिदोषः सुसमाहितमानसः कोऽपि ।
पूर्णेन्दुशिशिरभावो राजत्यानन्दसत्यचिद्रसिकः ॥ २०॥

तिष्ठन्परत्र धाम्नि स्वीयसुखास्वादपरवशः कश्चित् ।
क्वापि ध्यायति कुहचिद्गायति कुत्रापि नृत्यति स्वरम् ॥ २१॥

अगृहीताघकलङ्कः प्रशमितसङ्कल्पविभ्रमः प्राज्ञः ।
न्यक्कृतकार्यकलापस्तिष्ठत्यापूर्णसीमनि क्वापि ॥ २२॥

चपलं मनकुरङ्गं चारु गृहीत्वा विमर्शवागुरया ।
निगमारण्यविहारश्रान्तः शेते स्वधाम्नि कोऽप्येकः ॥ २३॥

दारुणचित्तव्याघ्रं धीरमनःखड्गधारया हत्वा ।
अभयारण्ये कोऽपि स्वैरविहारी जयत्येकः ॥ २४॥

सज्जनहृदयसरोजोन्मीलनकरधीकरप्रसरः ।
एको यतिवरपूषा निर्दोषश्चरति चिद्गगने ॥ २५॥

कुवलयविकासकारणमज्ञानध्वान्तकौमुदीप्रज्ञः ।
शुद्धो मुनीन्द्रचन्द्रः सुरसेव्ये लसति विष्णुपदे ॥ २६॥

स्वानन्दामृतसेकैरान्तरसंतापसंततिं शमयन् ।
चित्रमचञ्चलवृत्तिश्चिद्व्योमनि भाति योगिवर्यघनः ॥ २७॥

सुमनःसौरभमञ्जुलसञ्चारनिवारिताखिलश्रान्तिः ।
संयमिचारुसमीरो विहरत्यानन्दसंविदारामे ॥ २८॥
निःश्रेयससरसफले निर्मलविज्ञानपल्लवमनोज्ञे ।
वीतभये विपिनतले यतिशितिकण्ठो विभाति कोऽप्येकः ॥ २९॥

निःसारभुवनमरुतलमुत्सार्यानन्दसाररसपूर्णे ।
वरसरसि चिन्मयेऽस्मिन्परहंसः कोऽपि दीव्यति स्वैरम् ॥ ३० ।

निखिलागमपल्लविते निगमशिरस्तन्त्रशीतलोद्याने ।
मधुरतरमञ्जुवाचः कूजन्नास्ते यतीद्रकलकण्ठः ॥ ३१॥

दारितमोहमदेभो दूरीकृतसकलदुरितशार्दूलः ।
विबुधोत्तमसिंहवरो विहरत्यानन्दविततकान्तारे ॥ ३२॥

अज्ञानमृगवरोज्झितविज्ञानोत्तुङ्गशृङ्गशिखरितले ।
मतिसलिलशीतलाङ्गो यतिमदकलभो विराजते विहरन् ॥ ३३॥

नासाञ्चलनिहिताक्षो नामादिभ्यो निवर्तितस्वान्तः ।
तटिनीतटेषु तत्त्वं ध्यायन्नास्ते यतिः कोऽपि ॥ ३४॥

आशावसनो मौनी नैराश्यालङ्कृतः शान्तः ।
करतलभिक्षापात्रस्तरुतलनिलयो मुनिर्जयति ॥ ३५॥

विजननदीकुञ्जगृहे मञ्जुलपुलिनैकमञ्जुतरतल्पे ।
शेते कोऽपि यतीन्द्रः समरससुखबोधवस्तुनिस्तन्द्रः ॥ ३६॥

भूतलमृदुतरशय्यः शीतलवातैकचामरः शान्तः ।
राकाहिमकरदीपो राजति यतिराजशेखरः कोऽपि ॥ ३७॥

विपुलशिलातलफलके विमलसरिद्वारिपरिवृतोदारे ।
मन्दं मलयजपवने वाति प्रस्वपिति कोऽपि यतिराजः ॥ ३८॥

आन्तरमेकं किञ्चित्सन्ततमनुसन्दधन्महामौनी ।
करपुटभिक्षामश्नन्नटति हि वीथ्यां जडाकृतिः कोऽपि ॥ ३९॥

प्रविलाप्य जगदशेषं परिशिष्टाखण्डवस्तुपरतन्त्रः ।
प्राश्नाति कवलमास्ये प्राप्तं प्रारब्धकर्मणा कोऽपि ॥ ४०॥

निन्दति किमपि न योगी नन्दति नैवापरं किमप्यन्तः ।
चन्दनशीतलहृदयः कन्दलितानन्दमन्थरः स्वास्ते ॥ ४१॥
सन्त्यज्य शास्त्रजालं संव्यवहारं च सर्वतस्त्यक्त्वा ।
आश्रित्य पूर्णपदवीमास्ते निष्कम्पदीपवद्योगी ॥ ४२॥

तृणपङ्कचर्चिताङ्गस्तृणमिव विश्वं विलोकयन्योगी ।
विहरति रहसि वनान्ते विजरामरभूम्नि विश्रान्तः ॥ ४३॥

पश्यति किमपि न रूपं न वदति न शृणोति किञ्चिदपि वचनम् ।
तिष्ठति निरुपमभूमनि निष्ठामवलम्ब्य काष्ठवद्योगी ॥ ४४॥

जात्यभिमानविहीनो जन्तुषु सर्वत्र पूर्णतां पश्यन् ।
गूढं चरति यतीन्द्रो मूढवदखिलागमार्थतत्त्वज्ञः ॥ ४५॥

उपधाय बाहुमूलं परिधायाकाशमवनिमास्तीर्य ।
प्रस्वपिति विरतिवनितां परिरभ्यानन्दपरवशः कोऽपि ॥ ४६॥

गतभेदवासनाभिः स्वप्रज्ञोदारवारनारीभिः ।
रमते सह यतिराजस्त्रय्यन्तान्तःपुरे कोऽपि ॥ ४७॥

वैराग्यविपुलमार्गं विज्ञानोद्दामदीपिकोद्दीप्तम् ।
आरुह्य तत्त्वहर्म्यं मुक्त्या सह मोदते यतिराट् ॥ ४८॥

विजनतलोत्पलमालां वनितावैतृष्ण्यकल्पवल्लीं च ।
अपमानामृतगुटिकामात्मज्ञः कोऽपि गृह्णाति ॥ ४९॥

न निषेधति दोषधिया गुणबुद्ध्या वा न किञ्चिदादत्ते ।
आविद्यकमखिलमिति ज्ञात्वोदास्ते मुनिः कोऽपि ॥ ५०॥

भूतं किमपि न मनुते भावि च किञ्चिन्न चिन्तयत्यन्तः ।
पश्यति न पुरोवर्त्यपि वस्तु समस्तार्थसमरसः कोऽपि ॥ ५१॥

निगृहीताखिलकरणो निर्मृष्टाशेषविषयेहः ।
तृप्तिमनुत्तमसीमां प्राप्तः पर्यटति कोऽपि यतिवर्यः ॥ ५२॥

सन्त्यजति नोपपन्नं नासम्पन्नं च वाञ्छति क्वापि ।
स्वस्थः शेते यतिराडान्तरमानन्दमनुभवन्नेकः ॥ ५३॥

कामपि विमलां पदवीमासाद्यानन्दसंविदुन्निद्राम् ।
आस्ते भिक्षुक एको विहरन्निर्मुक्तबन्धनः स्वैरम् ॥ ५४॥
वस्तुन्यस्तमिताखिलविश्वविहारे विलीनमनाः ।
राजति परानपेक्षो राजाऽखिलवीतरागाणाम् ॥ ५५॥

आचार्यापाङ्गदृशा समवाप्तापारसंविदाकारः ।
प्रशमितसकलविभेदः परहंसः कश्चिदाभाति ॥ ५६॥

वर्णाश्रमव्यवस्थामुत्तीर्य विधूय विद्यादीन् ।
परिशिष्यते यतीन्द्रः परिपूर्णानन्दबोधमात्रेण ॥ ५७॥

क्षयमुपनीय समस्तं कर्म प्रारब्धमुपभुज्य ।
प्रविगलितदेहबन्धः प्राज्ञो ब्रह्मैव केवलं भवति ॥ ५८॥

स्तिमितमनन्तमनाद्यं सन्ततमानन्दबोधघनम् ।
अविकल्पमाद्यमेकं सन्मात्रं विद्यते किमपि ॥ ५९॥

अक्षरमजरमजातं सूक्ष्मतरापूर्वशुद्धविज्ञानम् ।
प्रगलितसर्वक्लेशं परतत्त्वं वर्तते किमपि ॥ ६०॥

सुखतरममरमदूरं सारं संसारवारिधेस्तीरम् ।
समरसमभयमपारं तत्किञ्चन विद्यते तत्त्वम् ॥ ६१॥

अरसमगन्धमरूपं विरजस्कमसत्त्वमतमस्कम् ।
निरुपमनिर्भयतत्त्वं तत्किमपि द्योतते नित्यम् ॥ ६२॥

इति गुरुकरुणापाङ्गादार्याभिर्द्व्यधिकषष्टिसङ्ख्याभिः ।
निरवद्याभिरवोचं निगमशिरस्तन्त्रसारभूतार्थम् ॥ ६३॥

गदितमिममात्मविद्याविलासमनुवासरं स्मरन्विबुधः ।
परिणतपरात्मविद्यः प्रपद्यते सपदि परमार्थम् ॥ ६४॥

परमशिवेन्द्रश्रीगुरुशिष्येणेत्थं सदाशिवेन्द्रेण ।
रचितेयमात्मविद्याविलासनाम्नी कृतिः पूर्णा ॥ ६५॥

इति श्रीमत्परमहंसपरिव्राजकाचार्य-
श्रीपरमशिवेन्द्रसरस्वतीपादाब्जसेवापरायण-
श्रीसदाशिवेन्द्रसरस्वत्या विरचितः
आत्मविद्याविलासः समाप्तः ॥

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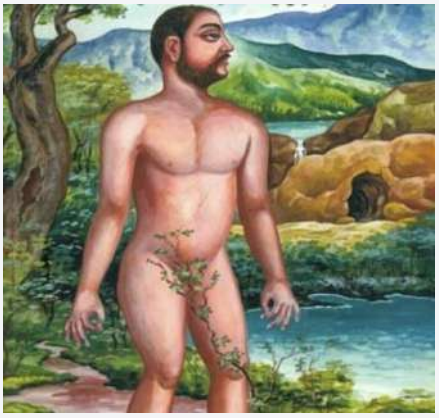
Ref: sannidhi.net

Sri Sadasiva Brahmendra Jeevasamadhi, Nerur, Tamil Nadu

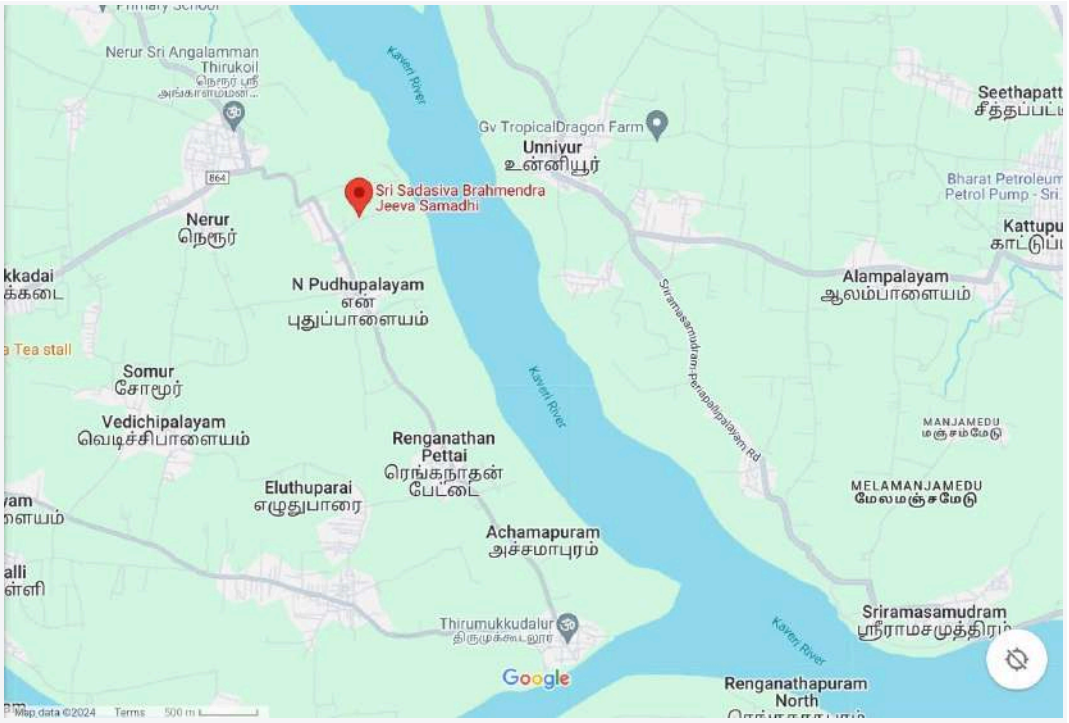


This is a Jeevasamadhi of Sri Sadasiva Brahmendra. There is a place to sit and meditate next to the Jeevasamadhi. You can go into meditative states here effortlessly.

How to get there

The jeevasamadhi is 12.4 kms east of Karur. The samadhi is inside the Arulmigu Sadasiva Brahmendra Adhishtanam. The tree is growing out of the Jeevasamadhi.

Map



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Ref: krishnamurthys.com

Sadasiva Brahmendra

The other mystic saint that we want to talk about is **Sadasiva-brahmendra**. Regarding his time there is not enough evidence. It has to be some period of time between the middle of the sixteenth century and the middle of the eighteenth century. The reasons are as follows. The 57th pontiff of the Kanchi Kamakoti Mutt, namely Sri Paramasivendra Saraswathi (1538 –1586) had a pupil by name Ramanatha who later had a pupil by name Nallai Adhvari. This Adhvari acknowledges Sadasiva-brahmendra as his guru. A junior contemporary of Sri Paramasivendra saraswathi was Nilakanta-Dikshidar, grandson of the brother of the famous Advaita scholar-devotee Appayya Dikshidar (1520 – 1593). **Appayya Dikshidar** was a great scholar-teacher of *advaita* vedanta, hailing from Tamilnadu. He was the guiding spirit of a movement in which he organised the services of a large band of volunteers who could disseminate among the masses the philosophy of *advaita* and the worship of Lord Siva. Having mastered, at a very early age, all the knowledge available at the time in philosophy, rhetoric and literature, he wrote about a hundred works, of which only 60 are now extant, in philosophy, devotional poetry and literary and philosophical criticism. His poetical talent is transparent in all these works. He is said to have travelled widely, entering into philosophical disputes and controversies in many centres of learning, including Varanasi. He was so firm in his belief in advaita that he had no qualms in using his talent to the elucidation of other schools of thought like those of Vedanta-desikacharya of whom he was an admirer. His was a mighty intellect and he led a life of *karma*, *bhakti* and *jnana*, setting a model for posterity to follow.

This Nilakanta, the grandson of Appayya Dikshidar, was the chief minister of King Tirumalai-Nayak of Madurai. Nilakantha had a pupil Ramabhadra who had a pupil by name Venkatesa Dikshidar who later came to be known by the name Ayyaval of Tiruvisanallur. This Ayyaval and Sadasiva Brahmendra had been schoolmates. This much is known. On the other side we know that Sadasiva Brahmendra met the Tamil scholar-poet-devotee-philosopher Tayumanavar (1705 – 1742?) in 1738 A.D. Raghunatha Raya Tondaiman (Rajah of Pudukkottai) (1730-1769) subscribes to this meeting. These are the major factors for scholars coming to the almost unbelievable conclusion that Sadasiva perhaps lived for nearly 200 years. But if we know what kind of mystic and knower of *brahman* he was, we tend to feel that the improbable could have been possible. The Upanishadic maxim: ***brahmavid brahmaiva bhavati*** (meaning, the knower of *brahman* is *brahman*), really applies to Sadasiva Brahmendra. It is only in mythology we come across such a *brahma-vit* - examples are: boy-sage *Suka*, and Sage *jaDa-bharata* - but in our own historical world, such examples are rarest of the rare. Sadasiva Brahmendra is one such.

Growing up in a village on the banks of the Cauvery in Tamilnadu, Sadasiva was a most gifted student, much given to arguing and debating. After an early marriage and a spark of revelation on the day of his wife's reaching puberty he renounced the world and performed a strenuous *sAdhanA* for eighteen years. One day he was taunted by his guru for his talkativeness. On that day he took a vow of silence and he kept it up for the rest of his life which he spent as a wandering naked (*avadhUta*) *sannyasi*. The songs he composed during the period of his discipleship are still very popular. In his wanderings, of which we have no complete record, he is said to have performed many miracles which were just an overflowing

of the compassion he had for all humanity. He was one of the greatest of *siddhas*. His mind was always immersed in the Absolute brahman. His name is part of the folk-lore in all of South India. His major work *is brahma-sUtra-vRtti*, which is a scholarly but lucid commentary on the *brahma-sUtras*. He has thirteen other works to his credit - such as, *yoga-sUtra-vRtti*, also called *yoga-sudhAkaram*; *jagad-guru-ratna-mAlotsava*, a history of Kanchi Kamakoti mutt in 87 verses; *advaita rasa-manjari* in 45 verses; and others. His *Atma-vidyA-vilAsam* is a composition in 62 verses together forming a spiritual autobiography. The verses describe how a knower of *brahman* would behave and as far as the folklore and all the stories about Sadasiva-brahmendra go, the description fits him most suitably. **He may be rightly called the Saintly Perfection of the Impersonal absolute**.

Fully engrossed in the enjoyment of his own bliss, he remains in another world as it were; and as strikes his fancy, here he is engaged in thought, there he is singing and there he is dancing. Verse No.21

The sage shines supreme, silent and placid, with the ground under the tree as his resting place and with his palm as the begging bowl, wearing no clothes but only the jewel of non-attachment Verse No.35

Having dissolved the entire world (by right knowledge) and being under the power of the all-embracing substratum that survives such dissolution, he puts into his mouth by force of *prArabdha-karma*, the handful of food which comes to him Verse No.40

The yogi sees nothing, speaks nothing and hears nothing that is spoken. He remains steadfast in the incomparable region of bliss, immovable like a log of wood. Verse No.44

The great renouncer who knows the Truth of all the vedas wanders like an ignorant fool un-noticed, devoid of all sense of difference and seeing only Perfection everywhere and in all creatures. Verse No. 45

Embracing the Lady Equanimity and having been overpowered by Bliss he sleeps with his head for a pillow, with nothing for cover and with the bare ground for a bedding. Verse No.46

The sage rejects nothing considering it bad; nor does he accept anything, considering it good. Knowing that everything is the result of Ignorance, he remains unattached. Verse No.50

He does not think at all of what is past, nor does he care in his mind about the future. He does not even care who is in front of him, for He is the One Perfect Bliss in everything. Verse No.51

The king of renouncers rests alone, rooted in Self and enjoying the Inner Bliss; he rejects nothing that comes to him and never desires what does not come to him. Verse No.53

The great ascetic transcends the rules of caste and status shaking off from him the injunctions and prohibitions of the scriptures and he remains merely the perfect Knowledge-Bliss. Verse No.57

This was exactly how he himself lived. So it is very difficult to get any historical help from stories about him. He was such a mystic that any story could have fitted him. To sift fact from fancy is utterly impossible. However a few miracle-stories that have been catalogued by no less a person than the famous Sankaracharya of Sringeri himself may be cited, because we may trust the yogic capabilities of the Swami who must have had his own reasons to list them in the only written biography, composed by him, that we have of Sadasiva Brahmendra.

Here are the stories:

On the river banks of the Cauvery in Mahadanapuram in Trichy District he was seen by a few kids. They requested him to take them to the religious fairs in Madurai, that time being the solar month of Leo when the Madurai temple has usually an annual festival. The sage perhaps felt an overflow of compassion for them. He asked them to close their eyes and in no time they were in Madurai (more than 100 miles away); they had their darsan of the Lord and the Goddess there, they feasted at the festivities and in due time before it was night they were back in Mahadanapuram on the same banks of the Cauvery. The parents of the children would not believe the stories but their graphic description of the Madurai festivities right to the last detail baffled them. They ran to the Cauvery banks to look for the sage but he was not there.

On the river bed of Kodumudi river Sadasiva Brahmendra was sitting in trance on the sands. Suddenly water flowed down the river in a flood and the river was flooded for the next few months. Spectators saw water submerge him as he was still sitting in his trance. He was given up as drowned. But three months later when the floods subsided he was still there in the same trance posture; he just rose up and walked away.

It was harvest season. He was seen ‘carelessly’ crossing the haystacks which have been piled up on the paddyfield. The warnings given to him to avoid the haystacks went unheeded. One of the men around raised his hatchet to hit him. But lo! The raised hand stayed right there. The sage was walking along as if nothing had happened. The rest of the spectators ran to him and pleaded that he save the man who had raised his hand to hit him. The sage looked back and the hand came down. The sage walked away.

Long after all these happened when most people had forgotten the memories of his wandering in their lands, once the naked sannyasi was seen walking right through a muslim harem of a Nawab. As a brahma-jnani who sees nothing but brahman everywhere, he would not distinguish between the different human figures which cross his path nor would he be distracted by the sights or noises that his environment may present to him. It was in this state of trance that he was walking along. He, the naked sannyasi, walked straight into the harem, entering it at one end and walking out at the other all the while walking through a

maze of inmates of the Nawab's harem. The news reached the nawab, he had his men chase him, they cut off both his hands as he was walking along, the hands fell off and … still he was walking along silently as if nothing had happened. The nawab got scared, picked up the hands that had been severed, ran to the Sage and offered them in total remorse. The sage stopped his walking, the severed hands were restored to their place, the hands became normal and the sage walked away! There was no conversation.

It was Venkatesa AyyavaL, his classmate of old times, that broke his silence, maybe once or twice. During his discipleship days Sadasiva used to sing *bhajans* in a sweet voice. AyyavaL reminded him of those good old days and implored him to sing again for the benefit of the people who would certainly enjoy listening to his songs. Then came some wonderful songs, all of them having the theme of 'The Experience of the Bliss of remaining in the Absolute *brahman*' – *brahmA-nubhavaM, brahma-saMsparzaM, brAhmI-sthiti* as it is variously called in the Gita and elsewhere. Sadasiva-brahmendra's songs are so delightfully full of this blissful divine experience that they are even now constantly rendered by musicians in concerts and public gatherings for a spiritual purpose; and when they are so rendered, no one will miss the elevating moods that they generate - even in those who do not understand the language, Sanskrit, in which it has been composed by the saint.

His songs :

mAnasa samcara re , brahmaNi mAnasac samcara re (Hey mind, dwell on brahman …)

sarvam brahma-mayam, re re sarvam brahma-mayam ..(Everything is brahman to the brim …)

khelati mama hRdaye rAmaH … (Rama is sporting in my mind …)

piba re rAma-rasam … (Drink the nectar of rAma, hey ….)

brUhi mukundeti … (Recite mukunda, speak of Him …)

cintA nAsti kila … (they have no worries, ….)

are all very famous and each one of them is a capsule of the bliss of brahman that Sadasiva had enough to spare for others.

Appayya Dikshidar wrote *siddhAnta-leSa-sangraha*, which is the first reading for all students of advaita from his time. It contains all the different dialectic thinking under one presentation in prose. But it is, however, a very elaborate book. **Sadasiva Brahmendra** epitomised this book in verse form in 212 verses and called it *siddhAnta-kalpa-valli.* This again became a little too much for readers. In the 20th century**, Vasudeva brahmendra** (who attained *siddhi* in 1931 A.D. and who was also a direct disciplic descendent of the famous **Upanishad-brahma-yogin** of the 18th century who wrote the commentaries for all the 108 upanishads) wrote a concise summary of the whole thing in prose, entitled *SAstra-siddhanta-leSa-tAtparya-sangrahaH*. Incidentally it is Vasudeva-Brahmendra who was the guru of **R. Visvanatha Sastri** (1882-1956), the father and guru of this author. Humble prostrations to the Guru-*paramparA*.

*****

Ref: karur.nic.in

Arulmigu Sadasiva Brahmendral Adhistanam, Nerur

Arulmigu Sadasiva Brahmendra Adhishtanam and Arulmigu Kashi Vishwanatha temple are located at Nerur Village (13 KM from Karur-Thirumukkudalur Road), Karur district. This Jeeva Samadhi is located in an Oasis of cauvery river bank. Here Cauvery river running towards south is a very special feature. It is a wonderful place where not only people from Tamil Nadu pay a visit but devotees from various other states are also visiting.

How to reach

By Air

The nearest Airport is Tiruchirapalli Airport.

By Train

The nearest Railway Station is Karur.

By Road

Nerur is 13 KM from Karur.

Photos

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Ref: tripadvisor.in

Sadasiva Brahmendra Jeevasamadhi, Karur: Comments by visitors

Ananth 727499
Tiruppur, India • 1,498 contributions

2 ...

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A very very rare place to be visited only by GIFTED PEOPLE whom the SADHGURU calls..

May 2018 • Solo

This is situated in the village of NERUR..
From Karur thia place is around 9-10 kms.
This is the place where the great Sadhasiva Brahmendrar Jeeva Samathi is present..
Kasi viswanathar Koil in in front of the Samathi place..
Sadhasiva brahmendrar is a divine soul and universal SADHGURU who Has won all the desires of life and even today he is guiding the people who come here and pray for their needful..
You can take a meditation for sometime
Sitting in front of the Mahan's resting place..
Poojas are done regularly and You could feel the change in your life after your visit here..
Don't ever miss the opportunity of coming here when you happen to Come to Karur.
Read less ^

Written 7 April 2019

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Rajahiyer
Nairobi, Kenya • 741 contributions

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Sadasiva Brahmendrar Adhistanam Nerur

Aug 2018 • Friends

This Adhistanam of One of the Greatest Advaithic Acharya of South Indian is located in Nerur,10 KM from Karur, Tamil nadu.An age old Kasi Viswanathar And Annapoorni Temple welcomes you and behind is His Adhistanam.You get a great feeling Meditating in front of this Sage of innumerable Miracles.Reaghunath Mess opp is a nice village type house providing food,stay for Travellers!

Written 3 August 2018

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Jothilingam E
Abu Dhabi, United Arab Emirates • 1,259 contributions

1

●●●●●

Grrat Saint temple

Apr 2018 • Family

Must visit atleast once this great and devotional place.
Located 12 KM from karur city centre and transport easily available.
Sadasiva Brahmendra Samadhi is located here.
This saint attained Mukthi simultaneously in 5 places close to rivers..namely Near Sullaz river(now in pakistan),near Ganga,in Andra,in maharastra and in Tamilnadu-Neroor village near karur,along kaveri branch river-Amaravathi
Time of opening is 6 AM to 1 PM and 4PM to 7.30Pm
During poornima times over crowded,but best to visit in mornings all the days.

Read less

Written 30 April 2018

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kav a
Bengaluru, India • 7 contributions

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●●●●●

Sadhguru's Sadashiva Brahmendra - A kind Blessing

Feb 2018

Loacted in a small village near Karur, its a quite, small yet powerful place . At his Samadhi , silence lingers which is profound & peaceful. One cannot go without noticing his presence in this place. A place where devotion from your heart flows out like a silent river. People who are practicing bhakti yoga must visit him!!!

Written 26 February 2018

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Venkataraman S
11 contributions

2

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Nerur

Jan 2018 • Friends

The samadhi of the Great saint who composed many krithis including 'Manasa sancharare" and Bibare Ramarasam" is on the Banks of River Cauvery. The Agraharam adjacent has branches of Kanci Mutt and Sringeri Mutt and also a Temple.
Most of the houses are dilapidated but some are being rebuilt.
Worth a visit for a peaceful experience from the commercial and noisy Karur.

Written 11 February 2018

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Karthikeyan N S
10 contributions

2

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Very peaceful and awesome temple

Nov 2016 • Family

Located in Nerur, very beautiful temple to visit.It is the temple where Sadguru Sadasiva Brahmendral swamigal attained Jeeva samadhi.

Written 6 November 2016

This review is the subjective opinion of a Tripadvisor member and not of Tripadvisor LLC. Tripadvisor performs checks on reviews as part of our industry-leading trust & safety standards. Read our transparency report to learn more.

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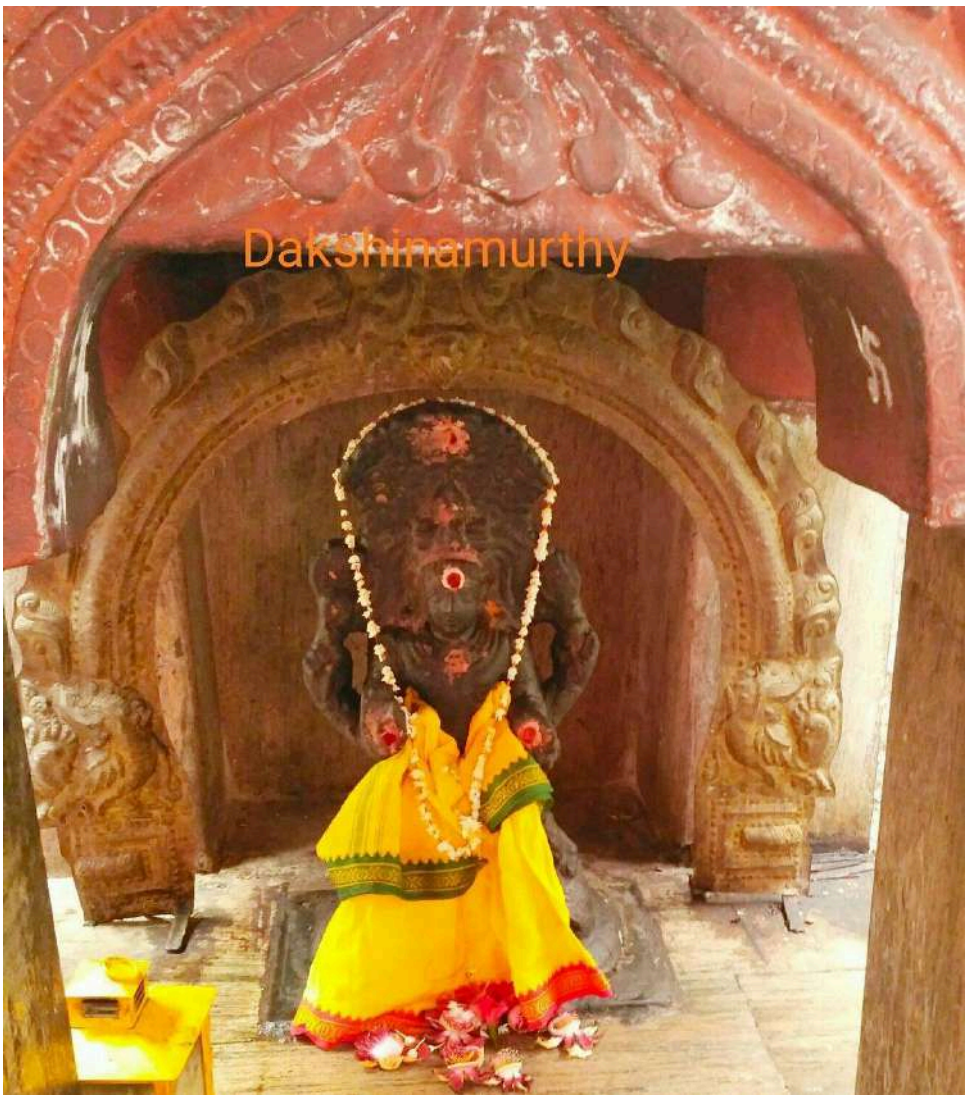
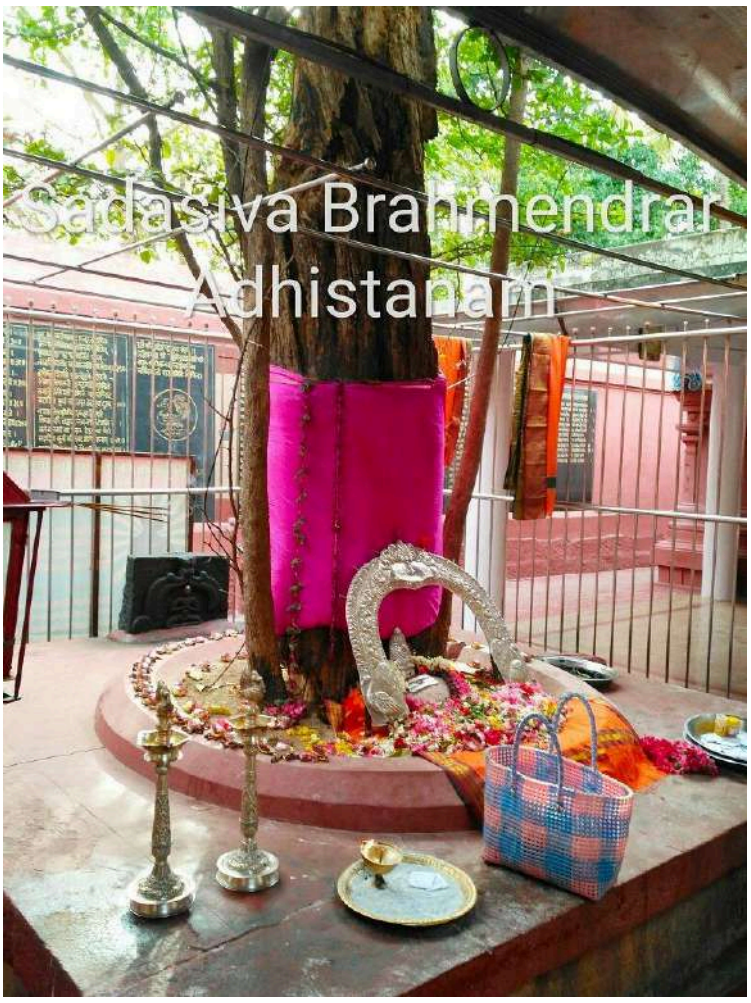
Photos

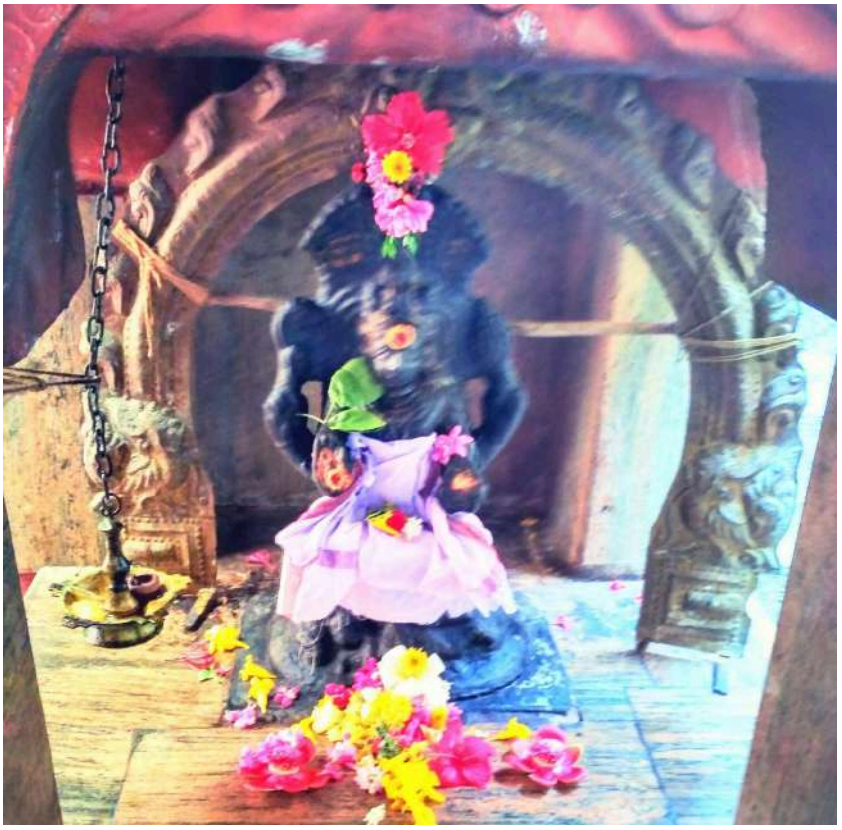



Sadasiva Brahmendrar
Adhistanam

Raghunath
Mess,Nerur

Ragunath
Mess,Nerur

ஸ்ரீ சதாசிவ பிரமேந்திராள் அதிஷ்டானம்
SRI SADASIVA BRAHMENDRAL,ATHISTANAM

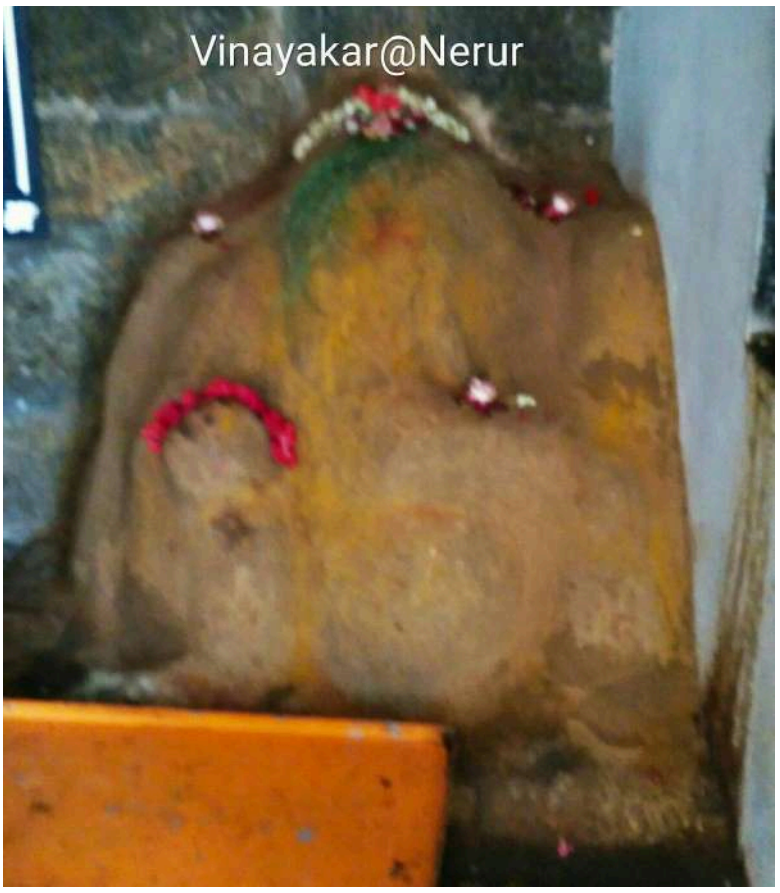


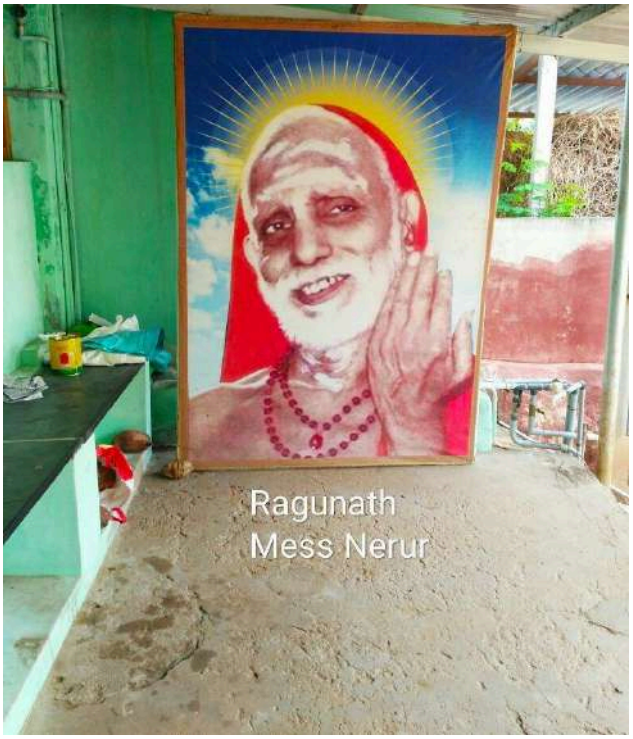
ஸ்வாதி⁴ஷ்ட²ாநத்⁴ருத ப்ரத²ாஸ்ச வித³தே⁴
யோ ராஜதே³ாங்கார பூ:
ஸ்ரீ மாநாமது⁴ரா நெருரு நக³ரீ காஸீ கராசீ புரீ:
ரேவா வேக³வதீ கவேரதநயா பா⁴கீ³ரதீ²ஸிந்து⁴கா³:
ப்³ரஹ்மீபூ⁴தம் அஹம் ஸதாசிவ பர ப்³ரஹ்மாபி⁴த⁴ாநம் ப⁴ஜே
நர்மதா தீரத்தில் உள்ள ஓங்கோரேச்வர க்ஷேத்ரத்தையும்
வைகை தீரத்தில் உள்ள மானாமதுரை க்ஷேத்ரத்தையும்
காவேரி தீரத்தில் உள்ள நெரூர் க்ஷேத்ரத்தையும்
கங்கை தீரத்தில் உள்ள காசி க்ஷேத்ரத்தையும்
ஸிந்துநதி தீரத்தில் உள்ள கராச்சி க்ஷேத்ரத்தையும்
(அந்தந்த இடங்களில் தரிசனம் அளித்து) தாம்
சித்தியடைந்ததால் எவர் புகழ்பெறும்படிச்
செய்தாரோ ப்ரஹ்மத்துடன் ஒன்றாகி விட்ட
அந்த ஸதாசிவ ப்ரஹ்மேந்தரரை வணங்குகிறேன்

மஹா சந்நதி

ஸ்ரீலஸ்ரீ பிரஹ்மானந்த
திருச்சமாதிக்குச்
செல்லும் வழி
ஸ்ரீ கைலாச ஆஸ்ரமம்

ஸ்ரீ சதா சிவப்பிரஹ் மேந்திராள் துணை
ஸ்ரீ பிரஹ்மேந்திராள் சரண சேகரனுக
மௌன விரதத்துடன் இங்கு தீரிகரண
வழிபாடியற்றி வரும்
தவத்திரு சுவாமி சதாசிவானந்தா
அவர்களால் நியமிக்கப்பெற்ற
திருப்பணிக குழுவினர் கோயிலைப்
புதுப்பித்து
ஸ்ரீ சிருங்கேரி ஸ்ரீசாரதாபீட ஜகத்குரு
மகா சன்னிதானம்
ஸ்ரீமத் அபிநவ வித்யாதீர்த்த ஆசாரியாள்
முன்னிலையில்
விசுவாவசு ஆண்டு ஆனித்திங்கள்
17ஆம் நாள் (1-7-65) குருவாரம் 9-30 மணிக்கு
சுக்கிர ஹோரையில் வேத கோஷத்துடன்
மகா கும்பாபிஷேகம் நிறைவு பெற்றது.
இங்ஙனம்


Vinayakar@Nerur


Ragunath
Mess Nerur

ஸ்ரீசத்குருசதாசிவப்பிரம்மேந்திராள்
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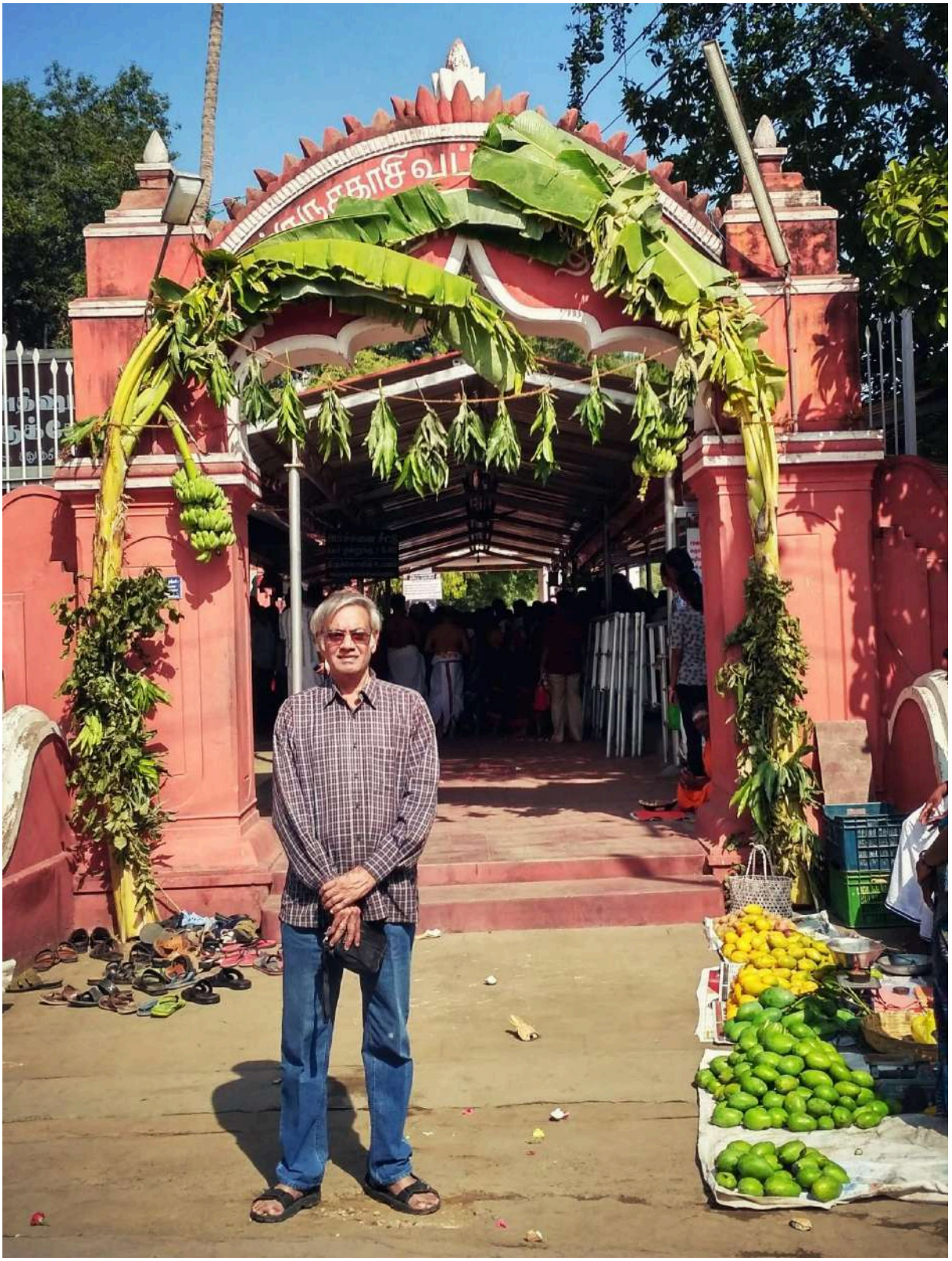

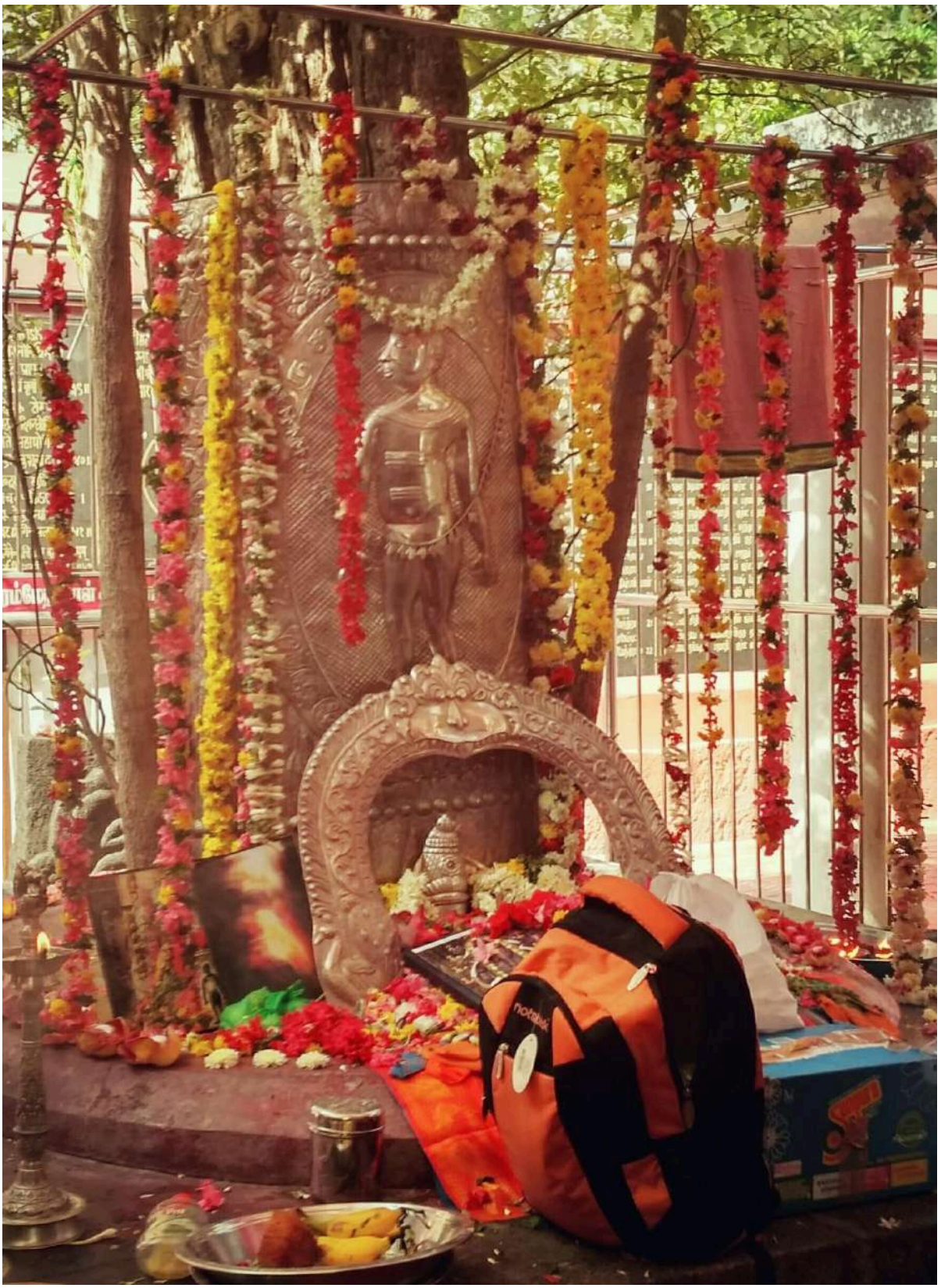

Ref: hinduscriptures.com

Famous quotes of Sri Sadasiva Brahmendra

INTRODUCTION

Sri Sadasiva Brahmendra(18 th century) was a great saint who lived near Kumbakonam, Tamil Nadu. He composed many devotional songs and his birth name was Sivaramakrishna.

Sadasiva was born in a Brahmin family at Tiruvisainallur, and he learnt the Vedic education at his village. Since he was not interested in leading a family life, he took Sanyasa, and he became a wandering saint in search for Athma Gnana and he looked in naked form. He was tested by many people and finally they realised about his divine power and they had asked him to forgive them.

He installed the deity Punnainallur Mariamman near Thanjavur , and he installed the Hanuman idol in the Prasanna Venkateswara temple in Thanjavur , and he also installed the idol of Lord Vinayaka at the Thirunageshwaram temple at Kumbakonam.

Sadasiva Brahmendra was a great saint who never thought about himself and about his physical appearance. He travelled to holy temples and installed many idols of the deities. He attained the great status of **"ATHMA GNANI"**, which means, that he had realised the god within his self. He had done many miracles in the life of his devotees, and
cured their diseases, removed the black magic and enmity problems, and he had given a peaceful life to all of his followers and spiritual seekers.

FAMOUS QUOTES OF SRI SADASIVA BRAHMENDRA

Even if the sun becomes cool or if the moon becomes hot, or if the flame causes chillness, the true saint would never get changed, and he would remain always as a pious person, by clearly knowing that everything happens in this world due to illusions.

If we keep doing good activities in our life, like providing food to the hungry and poor people, removing the sufferings of the people, and consoling the depressed ones, we would totally merge with the god, and then there is no need to worry about our frequent births.

A true saint would always live a simple life, and he would use his shoulder as a pillow, would sleep in the earth by considering it as a bed, and would stay in the open place, by considering the sky as the roof top, and he is against worldly bondage's.

Those who stay away from the bad habits like lust, anger and greed, and those who contain good habits like generosity, adjust ability and patience, would be considered as "NOBLE PEOPLE", and after their death, they would be warmly welcomed by the Divine Devas in the kingdom of heaven.

A true sage would accept anything and he is apart from likes and dislikes, and he sees everyone as the forms of the god.

Human sufferings can be reduced to a certain level, based on their good deeds.

Be polite and realise that god always dwells in your soul, and lamentation must be avoided.

Do your duty, be a kind hearted person and don't try to earn wealth dishonestly.

Stop your deep sleep, wake up from the bed, do your duty actively, and keep chanting the **"RAMA MANTRA"**, as much as possible in your life.

"OM NAMAH SHIVAYA"

WRITTEN BY
R.HARISHANKAR

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Ref: advaita-vision.org

Sada Shiva Brahmendra Swami, a jIvanmukta

It was about 300 years ago. A Brahmin pair from Andhra Pradesh region moved to the banks of the river Kaveri worshipping Gods to bless them with a child. The couple were Mr. Somasundar Avadhani Moksha and his wife Mrs. Parvatamma. They were overjoyed when finally their prayers were answered and a boy was born to them. He was named Shiva Ramakrishna. He was the apple of their eyes and they were very fond of him.

However, even as a little kid, Shiva Ramakrishna seemed to be very disinterested in worldly things and showed a detached attitude towards everything. This got his parents worried. So they decided to get him married early. They found a suitable girl and celebrated the marriage when he was seventeen years old. After a few years when the girl attained puberty, Mr. Shiva went to visit her and also celebrate the first night. It was quite late in the evening and already very dark by the time he reached. He was hungry and so he headed straight to the kitchen. His Mother-in-law, however, told him that it would take a little more time and requested him to wait outside.

The words of his Mother-in-law had a huge impact on the young Shiva. He felt that there was a deep and profound message in them for him. He took them to mean that he shouldn't become a householder and instead should study Vedanta and attain Liberation. At that very moment, he renounced everything and went away in search of an appropriate Guru.

Shiva's wanderings took him to a great saint by name Parama Shivendra Saraswati. He learnt all the scriptures under his tutelage. He became an expert in logic. He earned a great

name for his eloquent orations and became famous as a very skillful debater. The teacher Parama Shivendra was impressed. In appreciation of his devotion, knowledge and detachment, he granted *Sannyasa* (Asceticism) to Shiva and christened him as Sada Shiva Brahmendra.

Sada Shiva's fellow-students felt jealous of him. So they complained to their teacher. One day his teacher mildly warned him that he was able to shut off the mouths of all others in debates but he was unable to control his own oratory. He took the reprimand from the teacher as a sacred instruction for him. He then and there took a vow to observe utter "silence." He simply gave up talking completely for the rest of his lifetime!

Sada Shiva continued as a mendicant, leading a nomadic life near forests and river beds, begging alms whenever he was hungry. With his detachment ripening and his askesis fructifying, Sada Shiva attained Self-realisation.

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Here are a few of the incidents people fondly remember about Sada Shiva. They clearly establish him to be a *jIvanmukta*:

Once he was sitting on the banks of Kaveri River and was lost in deep *samAdhi*. Suddenly it started raining cats and dogs. People advised him to move but their words did not reach his ears. Soon the river swelled and flooded the entire area. He was washed away into the river. The people felt sorry for his sudden demise. Three months passed. A farmer was loading his cart with sand from the river. As he was digging with his shovel, he found that it was smeared with blood stains. Astonished at that, he carefully examined the sand, when he saw Sada Siva Brahmendra Swami in the same meditating pose as he was three months before. Soon the word spread and all the villagers worshipped him as an incarnation of Lord Shiva and prayed to him. He smiled at the people, gave out a song and walked past them. "I am *brahman*, I am all pervading Sat,' I am devoid of fear' was the meaning of that song. A *jnAni* may have a body but he is not confined to that body alone.

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Once, long after people had almost forgotten the memories of his wanderings, he was walking through the streets of a town half naked completely immersed in an exalted state singing devoutly in praise of *brahman*. Several locals followed him with great respect and devotion to him. But the local Muslim ruler was not pleased. He asked Sada Shiva to stop his singing. The Swami was hardly conscious of the ruler or his orders. Enraged by Shiva's impudence, he ordered his soldiers to hack Shiva's arms. Both arms fell on the ground and there was profuse blood flowing all over. However, Shiva was least concerned and continued his walk with joyful singing. The Muslim ruler was stunned by this and got scared. He fell at Shiva's feet begging pardon. Shiva then became conscious of the commotion. He looked at the Nawab questioningly. When the ruler told him about the grave sinful action committed by him, Shiva looked at his shoulders and realised that his arms were cut. He instructed the

Newb to fetch the two fallen arms. He attached them to his shoulders and simply walked away unconcerned singing his devotional song!

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Realising that a time had come to end his presence in the world, he reached Nerur town in Tamil Nadu and let the neighbouring rulers know that he would be ending his life. He passed certain instructions on constructing a *samAdhi* for his body. At the auspicious chosen time, he entered the pit which was dug for him and sat in a yogic posture. Before he went into *samAdhi*, he mentioned that a Bilva tree (bael – L. *Aegle marmelos*) would come over his *samAdhi*. He also mentioned that after 10 days, someone would bring a Shiva *Linga* and it has to be installed at a particular distance from his *samAdhi*. Needless to say, it happened the same way.

Sada Shiva Brahmendra entered into *jIva samAdhi* (buried alive) around April-May 1755 AD. The day of his going into *samAdhi* is celebrated annually even today.ćg

Sada Shiva Brahmendra had written several books on Advaita.

One of the popular works is *Atma vidyA vilasam* (The Bliss and Charm of Self-Knowledge).

Some verses from *Atma vidyA vilasam*:

18. Even if the sun's rays become cold, or the moon becomes hot, or a flame goes downward, the *jIvanmukta* is not astonished, knowing that all this is only Maya.

40. After having merged the entire universe, surrendering himself to the part-less Reality which remains, he eats just a morsel of food due to his *prarabdha* karma.

46. With his shoulder for pillow, the earth for bed, and the sky for covering, he sleeps, overwhelmed by bliss, embracing the damsel of detachment.

49. The knower of the self wears a garland of lotuses in the form of places unfrequented by people, is adorned by the wish-yielding creeper in the form of detachment towards women, and consumes the pill of nectar in the form of dishonour (by the ignorant). (The idea is that he stays only in deserted places, is not at all attracted by sensual pleasures and welcomes dishonour rather than honour).

50. The sage does not reject anything on the ground that it is harmful, nor does he accept anything on the ground that it is favourable. Knowing that everything is the product of ignorance, he is indifferent. (He is completely free from notions of likes and dislikes, of what is favourable and what is not).

62. The indescribable Reality shines eternally. It has no taste, or smell or form. It is beyond the three *guNa*-s – *sattva, rajas and tamas*. It is incomparable (because there is no other to be compared with) and beyond all fear.

Sada Shiva composed several songs in classical South Indian Music in Sanskrit. One can hear a rendition of one of the songs – *sarvam brahma mayam* (it's all *brahman* everywhere) – here: **(Singer: Sudha Ragunathan – Darbari Kannada raga)**

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YouTube Videos

Nerur Sri Sadasiva Brahmendra charitra (16 min):

https://youtu.be/ESZhgj7xxDY?si=np5CBBCFnU2Mz5Nt

Sri Sadasiva Brahmendra keerthanalu by Sivani group(44 min):

https://youtu.be/Ld4f0pqF9jw?si=XmbzsenrY2NvSDhh

Two incidents of Sri Sadasiva Brahmendra (4 min):

https://youtu.be/ZOu-OE3KUFo?si=wTdvW7KbITOD4_uS

Sarvam Brahma - by Priya sisters (5 min):

https://youtu.be/qanshgfS3l4?si=DYtO0kj5NDx-3R9e

Tunga tarage - by Smt Leela (5 min):

https://youtu.be/hGOXU9pQcl0?si=udxND5OH_eEbvJLl

Bruhi - by Smt Kamaleswari (4 min):

https://youtu.be/2iHlPK0vEtM?si=LxeSZWQOvGO4tetG

Manasa - by Smt Vaidegi Venkatesan (6 min):

https://youtu.be/jNHjAZcvtc4?si=TNn4s7Hx6nV00Hrq

Sarvam - by Smt Manikumari (3 min):

https://youtu.be/bsLeEQVMEkc?si=5JrmWT791kC1sblQ

Sthirata - by Smt Alimelu Manga (5 min):

https://youtu.be/O0305yE-EZ0?si=ZlADx_7xDUew02SF

Bhajare - by Smt Vashmati (5 min):

https://youtu.be/PrKpcKkleiw?si=8zQwNQwpx-Sl0HMy

Sarvam Bramamayam - by Hyderabad brothers (6 min):

https://youtu.be/eRAofyCSlWE?si=GAgXil--YVzF7Y9c

Chetaha - by Smt Venkatalakshmi (2 min):

https://youtu.be/Wqe82orJNw8?si=qKK4IS-ujnSZ7a99

Lesson:Brahmaivaham kila (4 min):

https://youtu.be/UBQ1oDXfgUE?si=38j8oWMIavFVUWSw

Lesson: Sarvam Brahmamayam (4 min):

https://youtu.be/FYBBSbdSNtI?si=ycevkrjvoUIfbChF

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ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ **(3)**
ॐ शान्तिः शान्तिः शान्तिः ॥ **(3**